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THE APPEAL OF THE NATION

*“**T**HAT government of the people,
by the people, and for the people,
shall not perish from the earth.”*

—LINCOLN

THE APPEAL OF THE NATION

FIVE PATRIOTIC ADDRESSES

BY
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BOSTON



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PERSONAL WORD

From the early days of American history the Old South Church has been a centre of wise and bold patriotic feeling. In the Colonial period, with others of its order, this church saw clearly the importance of the State as the form of political freedom. In proof of this it is perhaps enough to name Samuel Sewall, Chief Justice of the Supreme Court, the leading layman of the Old South Church of his time, whose voice against human slavery, and in behalf of universal freedom, was one of the first to be raised in the Colony. The history of the American Revolution cannot be written with Samuel Adams left out of the account. Adams was the leading layman of the Old South Church of his generation. In the Civil War the church maintained its place as one of the great centres of patriotism and humanity. Perhaps the chief significance of this little book, if it has any significance at all, is as a witness to the apostolic succession of good citizens, as a testimony to the fact that what the fathers loved their children and their successors revere and cherish, that the fire which the earlier generations kindled

PERSONAL WORD

on the altar of patriotic devotion still burns in full flame, and that no hand will be allowed to extinguish it.

Four of the five Addresses that follow were printed separately by the Old South Society, for free distribution. Although the editions printed were large, they are now practically exhausted, and the demand continues. It has seemed to those in charge of this matter that the collection of these Addresses in a single inexpensive volume, with the addition of a fifth, delivered Good Friday evening, April 6, 1917, and here published for the first time, might continue to serve the cause of good citizenship at this critical hour in our history. To this appeal I have been unable to withhold consent. Although spoken from the pulpit on Sunday mornings, with the exception above noted, I have called these utterances Addresses rather than Sermons, because the text selected is used more as a sacred motto for the ideas presented and less as governing the entire movement of thought. This distinction holds less, if at all, in the second and third Addresses than in the other three. The descriptive name matters little, however, since it raises merely a point in professional usage.

The Sunday morning on which the Address on Christian and Citizen was spoken, there was presented to the Old South Church the National Flag, in these words of pious devotion:

PERSONAL WORD

IN HONOR OF THE FIRST REGIMENT OF HEAVY ARTILLERY MASSACHUSETTS VOLUNTEERS 1861-1865. IN SACRED REMEMBRANCE OF ITS FOUR HUNDRED AND EIGHTY-FOUR OFFICERS AND MEN WHO DIED FOR THEIR COUNTRY IN THE WAR FOR THE UNION; AND IN GRATITUDE TO GOD FOR THE BLESSINGS BESTOWED UPON THIS NATION THROUGH THE VALOR AND SACRIFICE OF SUCH AS THEY, THIS MEMORIAL FLAG IS PRESENTED TO THE OLD SOUTH CHURCH, BOSTON, AN HISTORIC PROPHET OF AMERICAN FREEDOM, BY A MEMBER OF THIS REGIMENT AND OF THIS CHURCH, BOSTON, FEBRUARY, 1917.

The Sunday on which the Address on American Loyalty was given, the Flag of the Nation was again presented to the church, in the following words:

THIS NATIONAL FLAG IS PRESENTED TO THE OLD SOUTH CHURCH BY SEVERAL OF ITS MEMBERS WHO SERVED THEIR COUNTRY IN THE WAR FOR THE PRESERVATION OF THE UNION, IN THE TWENTY-FIFTH, THE FORTY-THIRD—OF WHICH THE THE FIFTEENTH MINISTER OF THIS CHURCH, JACOB MERRILL MANNING, WAS CHAPLAIN—THE FORTY-FOURTH AND THE FORTY-FIFTH REGIMENTS OF MASSACHUSETTS VOLUNTEERS. IT IS PRESENTED IN HAPPY MEMORY OF THEIR COMRADES, LIVING AND DEAD; IN EVER DEEPENING LOYALTY TO THEIR BELOVED COUNTRY; IN THE SURE FAITH THAT THE OLD SOUTH CHURCH WILL CONTINUE TO BE WHAT IT HAS EVER BEEN, A PROPHET OF THE INTEGRITY AND FREEDOM OF THE UNITED STATES OF AMERICA.

The Old South Church would be the last to claim preëminence either in devotion to the country, or to any other sacred possession of our people; it simply desires now as of old to let all whom it may concern know where it stands, and with what depth of grateful feeling it cherishes the august inheritance of the American Republic.

GEORGE A. GORDON.

OLD SOUTH PARSONAGE,
Boston

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AMERICAN FREEDOM

*For freedom did Christ set us free :
stand fast therefore, and be not en-
tangled again in a yoke of bondage.*

— GALATIANS 5 : 1.

I

AMERICAN FREEDOM

FREEDOM and slavery are in uttermost contrast in the lives of human beings.

The Greeks, whose tongue Paul wrote and spoke with power, divided their race into two classes: the class of the slave and the class of the freeman. Slavery they regarded as the lowest degradation; freedom as the highest exaltation alike of the outward life and the inward life. Such has been the feeling of all the greater peoples through the whole of human history. Slavery has meant physical, intellectual, and spiritual misery, an afflicted existence, an existence robbed of worth and joy; freedom has meant physical, intellectual, and spiritual worth, power, gladness, and hope. Here all Americans, of whatever origin, whether native or adopted, stand.

Americans were born into freedom; they inherited a world of freedom! Their country is the monumental symbol of freedom, first for the white man, then for the black man and the red man, and finally for all men who come here and who are worthy to enter our fellowship and our service of freedom, who are ready to uphold the institutions and the ideals of the American

Republic. The poet Burns, riding over the battlefield of Bannockburn, and composing the ode which Carlyle said should be sung with the throat of the whirlwind, sings not only for all the true sons of his native country, in all their generations, but also for all true Americans everywhere:

“ Wha will be a traitor knave?
Wha can fill a coward's grave?
Wha sae base as be a slave? —
Let him turn, and flee! ”

The sovereign gift of Jesus to the world was freedom, — freedom for the spirit that should eventually cover the earth with its own forms and institutions. And Paul, the greatest disciple of Jesus here, as elsewhere, seized his Master's religion at the heart, and in the text, translated accurately in Standard Bible, set before the world this double gift of Christian freedom: “ For freedom did Christ set us free.” Here are the two great aspects of freedom: the interior freedom of the spirit and the gradual, progressive freedom both in religion and in political life. These are the two aspects of Christian freedom that I am to discuss with you this morning.

I. Christian freedom begins in the mind; it is interior, it is spiritual. It is freedom from the domination of wrong ideas, false notions,

base superstitions, evil purposes, brutal passions; it is emancipation from a world in the mind that is false, wrong, wretched. According to Christianity there can be no freedom that does not begin in the mind; and this interior freedom takes two great directions: it concerns the being and the character of God, his disposition toward mankind, his government of the world. Think of the notions, false, base, horrible, that have for ages darkened the face of the Most High and made men cringe in his presence and try to bribe him into doing right, to propitiate him into good-will toward his own children! Christianity is, first of all, an emancipation from this vast and wretched world of false and degrading notions that have blotted out the benignity of the Supreme Being from the sphere of human vision.

This emancipation concerns not God only but also man. An equal number of false, mistaken, debasing notions have grown up in regard to human life; this tyranny of false and debasing ideas and views holds men in wrong-doing, drives them into courses of shame, and will not let them escape. Christianity makes men free in their ideas about themselves, their kind, their constitution, the good for which they were made, and enables them to see what is essential good. Inward freedom, — that is the first word in Christianity, freedom of the mind. Jesus spoke no greater words in all his minis-

try than these: "Ye shall know the truth and the truth shall make you free." True ideas on any subject, sincerely entertained, make a true mind; a true and a truth-loving mind is the free mind, and it alone is free.

Jesus was persecuted by the State and finally he was put to death by the State; but he founded a kingdom of truth in freedom and a kingdom of freedom in truth. He had perfect confidence in the truth in the hands of freedom, and of freedom as the child of truth. As I have said, his greatest apostle, free-born, a citizen of the Roman Empire as he was, perhaps because he was free-born, seized upon the great central gift and promise of his Master to mankind of immediate interior freedom and of ultimate external freedom. That double freedom was Paul's gospel to the Empire. There is an epic in the life of this monumental man who had so long and in vain sought freedom from a world of evil superstitions and false notions about God and about himself. The great emancipation came to him when he became a disciple of Jesus; then he stepped forth as a man made free within and made for freedom in a free world.

In this apostolic succession we must place the Phrygian slave, Epictetus, who loved freedom with a mighty love and who asked this great question: "Who made you a slave, Nero or thyself?" Freedom began with him in the

mind, in the soul, and this is the story behind the achievement of real freedom everywhere.

The Pilgrims, our prophets of freedom, began here. Freedom was first of all a mental passion with them, cherished in old England, cherished in Holland, cherished in the wilderness of New England; more and more they sought to be free within. We think of the mistakes, the blunders, the inconsistencies of the Pilgrims and the Puritans; we dwell on these altogether unmagnanimously and too much. Here is their central bequest which made them great and which makes them greater as the generations run. They began with freedom in their souls; that was their passion; more and more it came to them; more and more it is coming to the world, and the Pilgrims especially are among the prophets of this greatest thing in human history, — the free mind in the truth, the mind made free by the truth.

II. Turn now to the other aspect of Christian freedom. While Christian freedom begins in the mind it does not end there. It is bound to flow outward in its true ideas, and more and more it seeks forms and institutions accordant with its own character. In the life of each tree there resides a plan, and that plan conforms to itself the tree in which the life is to dwell; oak, ash, pine, maple, elm, each becomes the form, lifted into existence, grown

into existence by the impulse of the interior building life. In the same way the free mind seeks to utter itself in forms and in institutions accordant with its own character. Here we touch the deepest struggle in all human history, — the conflict between the true mind, the mind made true by true ideas, seeking to express itself in institutions correspondent with itself, and the darkened mind, the mind in bondage, calling upon compulsion and force to maintain it in the world. There is the central conflict in the history of the world: the mind made free by true ideas, seeking to express itself in institutions and forms accordant with its own character, and the mind under the domination of false ideas, in part or in whole, employing force to maintain itself supreme against freedom and against truth; there, I repeat, is the central conflict and the glory of human history.

More and more for the last one hundred and fifty years Providence has been throwing into the hands of the people, among growing democracies, the cause of freedom and the cause of truth against autocracy, against absolutism, against those whose false notions of their majesty are supported by compulsion. The first great movement was the American Revolution. This was seconded by the lurid splendor and magnificence of the French Revolution; there modern democracy was born: there the people

began to live in true ideas and in freedom; there and then they began to build the free commonwealth.

I beg you to note this great development of democracy employed, as it would seem, and as I believe, by Providence to create freedom under true ideas and with freedom to create institutions for the benefit — not of certain classes but of all mankind. Modern France is a democracy; modern Britain is a democracy; the United States of America is a democracy! We speak of the blunders of democracies, and it is well that we do; we call attention to their mistakes, follies, extravagancies, and that is well. But fasten your eye upon the central thing, — men under the domination, on the whole, of true conceptions and thereby made freemen; men seeking to express this truth and this freedom in institutions created for the good of the whole body politic.

1. *Religious Freedom.* Here the State touches two great interests of the individual man, his religious life and his political life. We in America declare the State shall not say what we shall believe or what we shall worship, or how we shall worship what we deem all-worthy. The State must leave us to decide what we regard as true, what we regard as worthy of worship; it must leave us free to adopt what we regard as the best method of worship. And here again we are close to the Pilgrims as prophets of

freedom; this is our inheritance from them, this distinction between State and Church. The authority of the State stops at the door of the sanctuary, and a man's creed is of his own thinking; a man's worship is to the being in whom he believes, and the mode of his worship is according to his convenience and preference.

No man can estimate what this inheritance is yet to do for the world. We are only beginning to see what religious freedom means. When men are free to believe in what they regard as the truth, free to worship what they hold to be the Eternal Excellence, free in all their methods of worship, that will mean a new world of sincerity, of insight, of character, of power in religion.

2. *Political Freedom.* The second point at which the State touches freedom concerns the individual citizen. This country was founded to give reasonable and just opportunity to individual citizens, for the expression of whatever gifts the Almighty had implanted in them, — industrial, intellectual, and spiritual. The American State is the guardian, the authoritative guardian of the utmost ordered opportunity for all men, that they may work out the gifts that are in them. The American State is not a nurse, it is not a hospital, it is not a syndicate of capitalists, it is not a union of laborers, it is not a paternalism of any kind; it is a majestic umpire in the free development of

all American talent; it is the great guarantor of fair play for all individuals; and, in the third place, it is the benevolent friend of the defeated and the unfortunate.

This is the American conception of the State, the conception of the founders, and of the second founders; of those who fought that this Republic might come into being and of those who fought that it might continue in being. I repeat that the American State is not a nurse, it is not a hospital, it is not a syndicate of money-changers, it is not a union of laborers, it is not a paternalism of any kind: it is an umpire in the free development of manifold power, it is a guarantor of fair play in the realization of the universal opportunity!

This system is not without defects. It has this immortal merit, however; it has bred a race fit to found, fit to maintain, fit to defend, fit to perpetuate the institutions of free men! To-day is a solemn day in the life of this nation. We are on the verge of war, and our population is made up largely of the kindred of those who are fighting one another in the continent of Europe: Scot, English, Irish, Italian, French, Belgian on the one side; and of the nations fighting on the other side, all but one are generously represented in the American Republic. I would be the last to speak a bitter word or a word to hurt the sensibilities of any man whose blood is derived from either of the

Central Powers. But we have on our hands a problem, and our question is, how shall we face it as a united America? The answer is, we must face it as our forefathers faced the Revolution.

3. *The Lesson of the Founders.* Here is the great, impressive lesson for the composite America of to-day. Whom did the Colonists fight? Their kindred, their fathers, their brothers, those who were bone of their bone and flesh of their flesh. It was Englishman against Englishman, Scot against Scot, and Irishman against Irishman. It was a war between kindred and between kinsmen who twenty years before had been profound and happy friends! Kinsmen, with the same language, with the same religion, with the same literature, with the same traditions of freedom and power and manhood, went forth to meet each other in battle. There is nothing like so tragic a situation in the America of to-day as we confront the possibilities of the future as there was when the Tea Party took place at the hands of those who gathered in the Old South Meetinghouse; or when Washington took command of the Continental Army under the old tree in Cambridge. What was their argument, conclusion, motive? It was that every tie must be like tow in the fire when it comes to the question of the existence of freedom among men born for freedom!

I commend this example to my fellow adopted

citizens of other blood than my own, and I know if the case were reversed I should take the lesson to myself. What did I mean when I took the oath of allegiance to the Constitution of the United States and foreswore specially and specifically all allegiance to the Queen of Great Britain? Preparation for any emergency and readiness to count freedom, American freedom, first, last, and all the time above every other interest.

One lesson more from the Revolution. The revolutionists made a distinction clear and deep between the government of Great Britain and the people, between King George III and his lackeys and blind servants and tyrants, and the whole people. They knew that Chatham was with them, that the greatest political genius of the English race was with them, — Edmund Burke; they knew or might have known that the poet Burns was with them, who after the war wrote a great “Ode to Washington,” who after the war sacrificed all possibility of a pension from the Government by writing “A Dream” to George III, which I beg you to read. Let our Teutonic citizens, who are among the most substantial and the ablest and the worthiest of the adopted sons of America, — let them draw the distinction which *your* fathers drew in the day of their distress; let them draw the distinction between the Teutonic peoples and the Teutonic government. And remember that if

he were free to speak, the *true* Teuton would say that no nation has a right to limit the just freedom of the United States; subject it to indignity; to murder its women and children on the high seas, or to confine its industry and influence within its own bounds.

We are one to-day, one in our belief in free institutions, one in our sense of obligation to the American Republic, and all ties even of the most sacred character must be, as I have said, like tow in the fire when it comes to the question whether America shall be first or the country of our descent or our birth.

The President of the United States has been patient, patient to the utmost limit, so patient that the world has been in danger of misunderstanding him. Let us thank God to-day for his patience, for his clearness, for his solemn decision, and for his hope that war may yet be averted. Let us be ready, with our faith, our prayer, our manhood, and all our resources to stand behind the Government that guards the heritage of the American people.

THE FOREIGN-BORN AMERICAN
CITIZEN

*And the chief captain answered,
With a great sum obtained I this
citizenship.*

— ACTS 22 : 28.

II

THE FOREIGN-BORN AMERICAN CITIZEN

The Republic of the United States is in fact a nation of immigrants, a nation of aliens. All have made the great migration, all have come hither from other parts of the earth. The only difference among Americans is that some came earlier while others came much later, indeed as it were yesterday, to these shores. The only aboriginal American is the Indian. This historic fact should be forever born in mind. We came hither first or last, across the ocean, and from the ends of the earth.

There is however a ground of distinction among Americans; they are rightly divided into native citizens and citizens foreign born. The native citizen has grown into the being of the society that his alien ancestors helped to form. He has in his blood an American inheritance; his instincts have been fed with native food; he is alive to nothing else as he is to the American Republic. We foreign-born Americans acknowledge his distinction, we rejoice in his happiness, we count ourselves fortunate to stand with him in the great communion of free citizens. We ask him, in his turn, to read

in the story of our migration the struggle of his ancestors; we remind him of what we left behind, what we brought with us, and at what cost we gained our American citizenship.

In the words that I have chosen as my text we have a foreign-born Roman citizen. Exactly where he was born we do not know; we do know that he was born outside Roman citizenship. He was, therefore, an adopted citizen of the Roman Empire and to this he refers in the words that I have quoted, "With a great sum obtained I this citizenship."

There are three implications in these words: the cost of citizenship to this man; the privilege of citizenship to him; his duty as a Roman citizen. These three points will be a convenient guide to us in our discussion of the subject of the morning, *The Foreign-born American Citizen*.

1. First of all, then, there is the cost to this man of citizenship in the Roman Empire. He obtained it with a great sum; to get it made him poor.

There are few among native-born American citizens who understand the sacrifice made by the foreign-born citizens of the heritage of childhood and boyhood in the wonder-world of early life. There is the bereavement of the early mystic, unfathomable touch of nature that comes to one only through one's native land. Never again to see the sun rise and set over the dear old hills, with the hero's mantle like the bloom of

the heather resting upon them, and the shadow of an immemorial race, is truly a great bereavement. Never again to see the green pastures, with the flocks quietly feeding in them, under the shade of the plot of trees here and there mercifully provided by the humanity of previous generations, nor to hear the music of the river that has sung into being and out of being forty generations of human lives; never again to see the fields covered with corn, nor to hear the reaper's song among the yellow corn; never again to see the light that welcomed you when you were born, that smiled on you when you were baptized, that went with you to school, that watched your play, that constituted the beautiful, the glorious environment of your early days; never again to hear the song of the native birds, the skylark in the morning, the mavis at nightfall, and the wild whistle of the blackbird under the heat of noon from his thorny den,— all this is simply an inexpressible bereavement. Nature is inwoven with the soul in its earliest years, its beauty, its wildness, its soul becomes part of the soul of every deep-hearted human being, and never again can nature be seen as she was seen through the wonder of life's morning.

It is this spell of nature over the young soul that gives its exquisite pathos to Hood's world-familiar melody:

" I remember, I remember,
The house where I was born,
The little window where the sun
Came peeping in at morn;
He never came a wink too soon,
Nor brought too long a day,
But now, I often wish the night
Had borne my breath away!

.

" I remember, I remember,
The fir trees dark and high;
I used to think their slender tops
Were close against the sky:
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heav'n
Than when I was a boy."

There it is, the mystic, divine influence of nature through the atmosphere of the country of one's birth; every immigrant to this country makes that great surrender.

There is, too, the early humanity. You go down-town, you who are native-born American citizens, and every day you meet those whom you have known from birth, your earliest play-mates and schoolmates, and those who went to college with you, who entered business with you, who fought side by side with you through the great war, who loved what you loved in early life, revered what you revered, laughed at what you laughed at and felt as you felt

over the glory and the tenderness of existence. You do not know what they have left behind them who never see a face that they knew in childhood, who will never meet again, till time is no more, a schoolmate or an early companion, who will never gather again in the old home with father and mother and brothers and sisters; only the most favored have had a fugitive glance, like looking at a telegraph pole from an express train, of those dear, early faces. There is a whole world of bereavement of early, tender, beautiful humanity on the part of all who come here. And this, again you hear in those two verses in "Auld Lang Syne" :

" We twa hae run about the braes,
And pu'd the gowans fine,
But we've wander'd monie a weary foot
Sin' auld lang syne.

" We twa hae paidl'd in the burn
From morning sun till dine,
But seas between us braid hae roar'd
Sin' auld lang syne."

There is one other surrender: there is the suffering of adjustment in a new country. The first year I spent in Boston, from July, 1871, to considerably more than July, 1872, I conceived my condition to be as near that of the spirits in hell as anything I could well imagine! To be in a city where nobody knew you, where you knew nobody, where so many wanted to take advan-

tage of the "greenhorn," to laugh at him if he ever grew for a moment a bit sentimental, was not exactly heaven. Many and many a time I went down to the wharf to see the ships with their white sails, written all over with invisible tidings from the far, sunny islands left behind, and if I had not been restrained by shame and pride I should have gone home. That is the experience of Scandinavian, English, Scotch, Irish, Teuton, Slav, Armenian, Syrian and Latin; the great bereavement of nature and of early humanity is deepened by the sorrow of readjustment in a foreign land. "With a great sum obtained we this citizenship"; few understand it, few indeed. Foreign-born American citizenship is preceded by a vast sacrifice, and you never can understand that sort of citizenship till you take account of this really profound experience.

2. The next thing in the experience of the chief captain was his privilege as a Roman citizen. His station and bearing and power told of that privilege. He was a military tribune in the legion stationed in Jerusalem; he had risen to important command and power impossible for him, inaccessible to him if he had not obtained citizenship.

America has been called the land of opportunity. Look at this fact in three directions only, since time will not allow more. The common workman may become, by intelligence, by diligence and by fidelity, the master workman.

Cast your eyes over the land to-day and assemble the master workmen and you will find that the vast majority of them have risen from the position of ordinary workmen to the chief places in their trade and calling. Such a chance for ascension in a broad way for all competent men, in the Old World, is a simple impossibility. The chance does not exist there. Men rise there by talent and by luck, by talent and by favoritism. But here in a broad and magnificent manner they rise by talent and industry, fidelity and force; here as nowhere else they have a chance to work out what is in them.

Consider this in the things of the intellect. The Old World calls us an uneducated race. It is true that we have not many great scholars; the reason is that we are engaged with immediate pressing problems; we apply intelligence to living issues which in other lands is applied to the Genitive and the Accusative and the Dative cases of the Latin and Greek languages. When we look backward and consider the provision made for the intellect of the nation during the last fifty years, we claim that there is no parallel to it in any country on which the sun shines. More money has gone to found colleges and schools and universities for men and for women, open to all talent from ocean to ocean and from the Canadian border to the Gulf, than was ever dedicated to education in the same length of time in the history of mankind. Not only is there

provision for the regulars but also for the irregulars; all sorts of evening schools flourish in our cities where the first teachers of the community are available for talented and aspiring youth of slender means. Men are practicing medicine and law; they are in the ministry and in other professions, usually called learned, who never saw the inside of a college or a university, who have obtained an education in what is called an irregular way, from and by the very men who are teaching in these regular academic institutions.

Let me remind you of the abundant hospitality, the wonderful generosity of the American people toward aspiring youth. Talent which would be ignored in Great Britain, promise which would be sneered at in every continental country in Europe, is here discovered and encouraged to develop into power. This is a phenomenon of which we must never lose sight, the chance here in the United States for a man to be intellectually all that it is possible for him to be. The best teachers may often be seen here wielding the educational power of history and the arts to train the youth to whom college is an impossibility, for service requiring educated powers, in his day and generation.

There is to be noted the opportunity in the way of character and moral influence that comes to citizens of the United States. What does that mean? The chance to change and improve the law of the land, the chance for a man to change

and improve the government of the United States, the chance to modify in the line of humanity the social feeling of the United States. And freedom is here the condition of all; it is the breath of life; every man who complains that things are not what they should be has a chance by his vote to remedy the abuse and to take another step toward the ideal.

Here again there is something new, measuring it against the whole people. We are dupes and fools when we allow ourselves to be ruled by groups in this country; we are free men, with the power in our hands. If we have moral ideals of our own, and moral character, we can so use them as to lift the character of the land in which we live.

3. Finally, there was the duty of the tribune as a Roman citizen. Paul was about to be bound and tortured, without trial, when he appealed to the chief captain, "Is it lawful for you to scourge a man that is a Roman and uncondemned?" This startled the man. "Tell me, art thou a Roman? Good heavens, this will never do! I am pledged to do my duty! Get off those shackles and set the man free and guard his life!" There was the man's sense of his duty.

What is the duty of foreign-born American citizens? First to learn the English language and to prefer it to all other tongues on the face of the earth. That tongue comes in the splendor

of a June day, it breaks over life like a June sunrise, with an atmosphere, tone, beauty, and power which for Americans must ever be unapproachable. Let no American citizen hug his foreign tongue, go into the closet with it and shut out the light of the great English language which carries all our ideals as Americans! The very vessel of the Lord it is, in which American freedom is carried, the language of Shakespeare and Milton, the incomparable free man; the language of Bacon and Burke and Washington and Hamilton and Webster and Lincoln. This tongue consecrates the immigrant who would be a citizen; he never can be a citizen of the United States without that, never. This is the tongue that carries in a unique translation the literature of Israel; the Bible is the maker of free peoples.

Next, we foreign-born American citizens must read the story of the Revolution into our blood. What is the significance of the Revolution for the foreign-born American citizen? These men were Englishmen or the sons of Englishmen; they loved the British Isles better than any portion of the earth's surface, except their own Colonies; they loved them with an inexpressible love. Yet when it came to a question of principle they stood out and said, "We must be free; the Colonies, or the United States, first!" You recall Daniel Webster's splendid eloquence here:

"On this question of principle, while actual

suffering was yet afar off, they raised their flag against a power to which, for purposes of foreign conquest and subjugation, Rome in the height of her glory is not to be compared, — a power which has dotted over the surface of the whole globe with her possessions and military posts, whose morning drum-beat, following the sun, and keeping company with the hours, circles the earth with one continuous and unbroken strain of the martial airs of England.”

Against that power to which they were as nothing, against that lovely land of their origin they stood out when it was a question of their own independence and their own manhood.

That applies to every foreign-born American citizen today, — Saxon, Celt, Scandinavian, Teuton, Slav, Latin, Syrian, bond and free. Learn the lesson of the Revolution. This country will have no hands upon it, from any origin, anywhere outside of itself. Learn the lesson of the Civil War; the nation that set to work to keep its integrity as a political whole, to keep its integrity as a human whole, to fight, as it had done a foreign dominion, an evil genius inside its own border. There again is a vast lesson to all of us who are foreign born. Once again we should store in memory and ponder in clearest conscience and intelligence the great ideas, the great political ideas of America as they are exhibited in Washington, in Hamilton the Nationalist and in Jefferson the State Rights’ patriot; and again

in Webster and Calhoun, in Lincoln and the Confederate, and as they issued at last in a true conception of state freedom in a sisterhood of states that constitutes a great nation. These things should be part of the common store of knowledge of the adopted citizen. They are the great forces that have moved this country from its earliest beginning, and that have lifted it into power and renown.

America must be first; cherish your love for the old country, your tenderness; — a man does not need to hate his mother because he loves his wife, but it is his duty to stand by his wife even against his mother. What kind of a country should we have if every citizen, when trouble comes, should prefer in loyalty the land of his birth! What a confused mob of a country we should have! Duty overrides origin, tradition, sentiment. Here and here alone is our supreme and inviolable obligation.

I often think that this great country of ours is ultimately to be the deepest-hearted and the brightest-minded nation of the world. Hither come, with sore hearts, burdened humanity and quickened intelligence, the elect; yes, the elect from all nations. You look at them when they land and you laugh. If you had been in Quebec when I landed perhaps you would not have wanted me as your minister! The elect from all nations, parts of a splendid orchestra, — violin, flute, cornet, drum, trumpet, and a score of other

instruments, all pouring forth their genius to make the great, swelling, soul-stirring symphony of this mighty nation. Thus from Scandinavia, Germany, France, Italy, Russia, Armenia, Greece; from England, Ireland and Scotland they come; — all are here with great souls to make a new and greater America. Out of this composite land, this Pentecostal nation — sometimes it seems to me minus the Holy Ghost — this nation gathered from every people under heaven, rags and tatters and dirt and all, I believe that the Eternal Spirit will evolve and establish the most gifted, the most far-shining and the mightiest people in the world. God grant that our dream may come true !

CHRISTIAN AND CITIZEN

Render therefore unto Caesar the things that are Cæsar's, and unto God the things that are God's.

— MATT. 22 : 21.

III

CHRISTIAN AND CITIZEN

Poetry and philosophy seemed to Plato to stand in irreconcilable opposition. There was a quarrel of long standing between them, and there seemed to be slight hope that this difference should ever be done away. The philosopher who is more of a poet than any other in the whole historic succession of great thinkers thus throws into technical and artificial contrast the two highest forms of intellectual power, blended as they are in the completest way, in his own writings. Plato himself is the refutation of his own contention; poetry creates artistic forms for the same ultimate insight for which philosophy provides definitions and arguments.

There is current an opinion that the state and religion, the duty of a citizen and the obligation of a Christian stand to each other as profane and sacred, as this world and the other, as the Kingdom of man and the Kingdom of God. It is indeed plain that the state may become incompatible with true religion, that religion may so behave as to fall outside the vital interests of society. It is clear that the state may ask of its citizens what as Christians they are not permitted to give, that religion may absolve

its devotees from obligations without which organized society would be impossible.

This however does not meet the question in its essential meaning. That question should be stated thus: In the normal state is Christianity an alien or the supreme citizen? Is Christianity blind to the need of political organization for the highest human well-being? In my judgment he would be reducing Christianity to a sad and sentimental fragment of itself who should make that assertion. The prophets of Israel were statesmen with the profoundest insight into the moral organization of the nation. Jesus is first of all the highest prophet of his race, whose insights are wider and deeper than all others, and capable of adjustment to the moral needs of society in the modern world, in a way absolutely unique. The letter of his teaching may be inelastic and stiff, the spirit of it never.

There is indeed a clear, inevitable risk incurred in the interpretation of the great minds of the past. On a certain occasion when Robert G. Ingersoll had delivered his extremely amusing lecture upon "The Mistakes of Moses," a wise hearer quietly remarked that he should now like to hear Moses upon "The Mistakes of Ingersoll." Our learning, classical and Biblical, and indeed all our interpretations of the great minds of the past, might well keep in view this canon. Did Homer really exist?

If he existed, was he a supreme poet or merely a skilful editor? Did a single mind give us the *Iliad* and the *Odyssey*, or did these wonderful epics come into being by simple popular accretion? Were the wisest of the Greeks mistaken in their belief that Homer was an historic person and an unrivalled artist? We have heard the modern classical critic upon the mistakes of the Greeks; it would be extremely interesting could we listen to the Greeks concerning the mistakes of the modern scholar.

The case is the same with Biblical interpretation. It would be illuminative could we hear from an ancient contemporary authority an authentic account of the origin of the lyric poetry of Israel and the great epic of Job; above all, could we hear Jesus on the mistakes of his interpreters. I imagine that such a speech would create a revolution in many minds, in many lands. The thought of such a speech is enough to quicken the sense of responsibility as we raise the question, Was Jesus a pacifist?

I. The answer to this question must depend upon the definition of the term "pacifist." To say that pacifism means living in loyalty to an ideal that contemplates a remote future in which war shall be no more, is to say something very beautiful, but not at all decisive in this debate. For this ideal that looks forward to the warless future may very well sanction war as a tem-

porary necessity. Jesus the sovereign idealist might reasonably enough be counted as our leader here. The Caledonian scorn of Rome was coined in the great proverb, "Where they create a desert, there they proclaim peace." Conversely, the supreme idealist might proclaim the pure method of peace, when the brutal forces of the world made that proclamation wise.

Again, if it is said that the Kingdom of God is within the soul, and that therefore physical force is an alien in this Kingdom of the spirit, we assent. In this case nothing is asserted that any sensible person has ever denied. There is always alien work for the alien force to do, like the helper to the mechanic, like the beast of burden to his master. No alien force can do the work of love; it may be employed by love to secure an end that love alone sees, like the chastisement laid upon a foolish boy by a wise and noble father.

If it be further asserted that the Kingdom of Christ is a community of souls within the state and yet distinct from it, and that this community can be advanced only by spiritual ideas and influences, no reasonable man will object. If it is here declared that Christianity means the highest ethical life of mankind, and that it depends essentially for its greatening power in the world upon nothing beyond its own sublime spirit, there will be few who will care to deny the soundness of this position.

Nothing can enable men to see but light and good eyes; nothing can make men just and kind but true ideas and the passionate love of them. We can lead the horse to the water, but we cannot make the horse drink. We can drive men by force into schools, colleges, and churches, but we cannot make them love learning or seek goodness by physical propulsion. In this sense physical force is clearly an alien to the pure eternal essence of the teaching of Jesus; this contention I cannot find that any wise man has ever disputed.

If it is further claimed that within the Christian community a special moral code shall be acknowledged, according to which aggression is condoned, offences against persons and property are pardoned, brutal attacks upon life and limb are patiently borne, and a self-seeking, afflictive spirit is magnanimously tolerated, no one outside the charmed circle of the consenting community need care in any way to embarrass the sublime experiment. When, however, the Sermon on the Mount is cited as the unquestionable warrant for this experiment, it is well to bear in mind that different interpretations are possible. As against the old law, "An eye for an eye and a tooth for a tooth," it is not hard to see the general social benignity of the precept, "Resist not him that is evil," give even the criminal a generous chance, and repress in your proceeding against him the spirit of revenge.

So too as against the pagan code "Thou shalt love thy neighbor and hate thine enemy," it is as easy to see the social utility as it is to note the sublime magnanimity of the command, "Love your enemies and pray for them that persecute you." Jesus here calls for the cleansing of the whole heart from base passions, inhuman motives, brutal ends. He prescribes the spirit of the Most High to rule within the soul; as God moves in love both by the path of kindness and by the path of austerity, so must the child of God who finds in God his ideal. Here is the highest morality ever taught, the morality that is satisfied with nothing but the pure heroism of love.

When, however, we are called meekly to submit to the ruthless attack of the human brute because Jesus said, "Whosoever smiteth thee on the right cheek turn to him the other also," we are reminded of the example of a pious Scot. "Your religion tells you," said the aggressor, "when a person smites you on one cheek, as I do now, to turn to him the other also." The other cheek was turned to this expounder of the Sermon on the Mount, and received its appropriate blow. "How do you like your religion now?" asked this experimenter. The Scot answered, "You have got, so far, only one half of my religion; here is the other half. 'With what measure ye mete, it shall be measured unto you again,'" and with that he struck

his antagonist a solar plexus blow that put him into a religious ecstasy.

Matthew Arnold's noble comment upon the Greek poet Sophocles, that he saw life steadily and saw it whole, is of high moment here. Nothing is more needed today in the interpreter of the teaching of Jesus than the power to see that teaching steadily and to see it whole. If this method is not followed all sorts of contradictions will be found in the teaching of the Master. Jesus said, "I came not to destroy but to fulfil"; elsewhere he said, "Heaven and earth shall pass away, but my word shall not pass away." Among his utterances is this: "Peace I leave unto you, my peace I give unto you," and again this, "Think not that I came to send peace on the earth; I came not to send peace but a sword." He counsels his disciples, on one occasion, to go forth in absolute trust, making no provision for life; on another he admonishes the impoverished disciple to sell his cloak, if need be, and buy a sword.

We are delivered from this series of grotesque contradictions, which might be greatly extended, when we go deeper into the mind of Jesus, when we understand that he is giving counsel, not in universal propositions, but with reference to the occasion. Life is the one absolute value, and this value lies not in life's visible continuance, but in its integrity. Infinite values are here, and the disciples of Jesus, while slow to

accept the challenge of brute power, cannot allow themselves and their cause to be crushed out of the world by barbarian man. There is no contradiction in the behavior of the peace-loving men who formed Cromwell's Ironsides, when before going into battle they sang: "Let God arise, let his enemies be scattered." The cause of Cromwell and his army was the freedom of England from the mendacity and intolerable tyranny of the King. There is nothing unchristian, as a last resort, in the refusal to allow the worst men to degrade the best. A noble comprehensiveness will find all the precepts of Jesus harmonious with one another when the troubled environment of man is seen steadily, and seen whole.

Some of the ablest and best of my younger brethren in the ministry differ with me here. I admire their elevation of character, their splendid idealism, their lofty unconcern for the unpopularity of their views when the life of the truth, as they see it, is at stake, their complete sincerity, and their noble readiness to seal their faith by heroic suffering. My objection to their interpretation of the Gospel is that it is one-sided, it lacks comprehensiveness; they do not see the teaching of Jesus steadily, they do not see it whole. They speak of Christianity as if it were an alien in God's world, with no profound and everlasting affinities with the mighty instincts that burn and breathe in the human

heart, and that are the aboriginal witness of God's presence with men. Christianity is thus a stranger in a strange land, having no eternal sympathies with the obligation of the husband and father to defend his wife and children, no regard for the duty of the freeman to meet the aggressor against his country at the boundary line, as the Greeks, first at Marathon, and later at Thermopylæ, met the invading Persian hordes, no bugle blast of inspiration for the lover of man, and the best that man has achieved, devoting himself in life and in death against the ruthless brute who would trample the fairest civilization into a desert waste.

If the religion of Jesus is the Eternal thing it has been held to be, it must be capable of putting itself in alliance with all that is great in normal human beings, with all that is essential to the material, intellectual and moral order of society; it must be able to enter the entire circle of our interests; otherwise it cannot enrich, exalt, and save them with an everlasting salvation. Unless we see the teaching of Jesus steadily, and see it whole, we shall miss its supreme characteristic, its fundamental kinship with the humanity of man, and therefore its new creative might.

One further unavailing definition of the pacifist remains. It is said that Jesus is the greatest peacemaker in the history of man, and this is true. He uncovers the ground of all peace be-

tween man and man, between man and God — good-will. Jesus presents in his own life the highest example of peace secured, manward and Godward, through good-will. He has thus laid bare to the world the eternal basis of all peace, all humanity. No hurricane can push this planet from its path so long as it is under the sway of the universal power; nothing can cut loose or expel from peace the race that is grounded in fidelity to the good-will of God. Among men of Christian faith there is no difference here.

This description of the term “ pacifist,” like all the others that I have mentioned, does not meet the issue. That issue is whether Jesus, under all conditions and circumstances, no matter what the menace might be to the life of the home, the nation, and the sovereign interests of our civilization, forbade, condemned, reprobated the use of physical force. Other than this the term “ pacifist ” has no significance pertinent to the American people in the present crisis.

II. Let us suppose, for the sake of clear foresight of the issue involved, that Jesus did reprobate the use of physical force under all circumstances and conditions. It follows that Jesus is thus set against some of the best instincts of the human heart. Here is your home; here are your wife, your children, and the women who serve in your household. A band of brutes, in

the name of a foreign government, or in their own name, attack your home that they may mutilate, outrage, and destroy. You have in your possession a machine gun, and you know how to use it. How do you feel when you are told that Jesus will not permit you to defend from death and worse than death those under your roof? Which is the nearer to the God who made you, the prophet who is thus made to disarm you in the presence of ferocious brutality or the instinct that bids you fight and die that others may live? The tides against which no religion and no teacher can make headway are the tides of the Eternal as they flow in the instincts of motherhood and fatherhood, as they flow in the complex of instincts that make the conscience of the strong in his sense of obligation to the weak who have taken refuge in the shadow of his manhood. I cannot forget that when a keeper in the London Zoo wished to drive a lioness and her mate from their cage to an outer court, and when to do this he made a thrust at the lioness, her majestic mate, with a fierce roar and an instantaneous leap, threw himself as a terrible shield against the keeper. Never was I more impressed by the majesty of a primeval instinct; I felt that God's moral being spoke in the self-oblivious valor of the great beast; I felt that this same instinct in man comes straight and swift from man's Maker, that nothing can cancel its mean-

ing or annul its authority. The teaching that puts Jesus against these instincts would, if it were true, make it impossible for me to remain his disciple; because fresh from the Infinite I hear voices within me that tell me that the conduct I have imagined is that of a coward and a sneak.

Once more this interpretation of the teaching of Jesus puts him in opposition to those who have defended civilization by their suffering and death. Is it not a grave thing to put Jesus against the two supreme patriots in our history, Washington and Lincoln? Is it not cruel, without evidence rising to demonstration, to deny to Jesus any part in the lives of those who founded the American Republic, in the lives of those who bled and died that it might be refounded in universal freedom? Is it not shocking to exclude from the kingdom of Jesus the multitudes of heroic men and suffering women who have achieved for nations and races the opportunity to live, to grow, and to make their imperishable contribution to the richness and fulness of our human world? For myself I cannot believe in any such attenuated Jesus, abstracted from the central conflict of the world, with no part in the tragedy of human history, a lovely incident only in the stern evolution of the kingdom of man.

III. We come, finally, to the words of the Master which, in my judgment, contain a con-

clusive negative answer to the question, Was Jesus a pacifist? "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's." In dividing the world into two great hemispheres, one for Cæsar and the other for God, I do not understand Jesus to mean that religion should have nothing to do with politics, and that politics have no part in religion. I understand Jesus to teach that the things of religion are primarily in the sphere of the spirit, that they concern a man's standing, and the standing of a race before God. Religion deals primarily with the inner, invisible side of life, as that rises into the presence of the King Immortal and Invisible. Again, I understand that Jesus meant to recognize the problems of national or imperial government, in their nature, and within their own sphere, as ultimate in society.

From this point of view what may we safely infer concerning the functions of government as approved by Jesus? There should be the enactment of just laws; the wise and impartial interpretation of these laws; the sure enforcement of these just decisions where men refuse voluntarily to abide by them.

Enforcement of the decisions of authorized and just judges; of this we may be sure that Jesus would approve. The word "enforcement" contains the key to the whole debate. Where the members of a state are not all of them per-

fect, contentions will arise; where these contentions are settled before the proper tribunal, and where the defeated person refuses to comply with the decision, force must be applied. Where men are both good and bad, law-abiding and lawless; where society is ordered in law and in living; where the enemies of society surround it, — the vagrant, the thief, the villain, the murderer, — one function of government is clear. These enemies of society must be restrained by force; they must be made by the penalties imposed upon them a terror to other candidates for war upon society. The whole high order of human society rests back upon the physical force whereby the righteous judgment of society is made to prevail. Society in this world cannot exist without force. The safety of life, of property, and freedom must evermore, as an ultimate appeal, be guarded by physical force. To make the great Master dissent from this clear necessity of civilized society would be to reduce his sublime teaching to foolishness.

There are the enemies of society within its bounds; there are the enemies of society beyond its bounds. In the days of the American Revolution there were the Tory sympathizers with British oppression; they had to be taken care of, they were taken care of very well indeed. There were the British armies invading the colonies, desolating the colonies, seeking to

reduce them from freedom to vassalage. What shall be done here? Shall American freemen consent to this shame, submit to the invader, bid the tyrant welcome, and allow him to destroy in the colonial life whatever he chooses? Not for an hour. Oppose him on the spot; if he means war let it begin here. War at that moment, and in that meaning of it, was essential to the life of American freedom.

Again, to make Jesus dissent from this clear necessity of the society of freemen is to reduce his divine teaching to foolishness. He recognized the necessity of government; he recognized, therefore, the further necessity of physical force to protect society against the enemies within its bounds; he recognized, therefore, the ultimate necessity, when all other ways and means had failed, as a last woful resort, the appeal to arms in a purely defensive warfare against the enemies of society, and for maintaining in being the sovereign achievements of civilized and Christianized man.

Jesus is the highest prophet of the meaning of human life. For him human life was personal and social; the individual person was essential to society, and society was essential to the individual person. For Jesus society was an organization of persons, in this time world, from the moral being of the Eternal. Society was a Kingdom of God; it was assailed by the subtlest foes within and by the cruelest foes

from without. Nations were in jeopardy every hour from the traitor within, and from the brutal aggressor without. The nation is in duty bound to conserve its highest life, and with this, to conserve the highest achievements of mankind. For this end it must stand on guard, it must not forget that the price of liberty is eternal vigilance. It must be prepared to fight the beautiful fight, to defend itself against wanton aggression, unjust power, ruthless and contemptuous assault upon all that it holds dear.

Jesus held that some things are worth dying for. He might easily have run away and escaped death if he had been willing to save his life by the betrayal of his cause. His cause was his life; it was the joy set before him; for it he endured the cross and despised the shame. What he held as truth for himself, he holds as truth for his disciples. There are some things worth dying for. Among these are the sanctity of womanhood, the safety of children, the security of the things essential to man's life, the integrity of the State, the majesty of righteousness, the honor and freedom of the United States of America. If these precious things can be secured by wise delay, by moral power alone, let us lift our hearts in thanksgiving to the Highest; if moral power is finally set at naught, let the aggressor meet the invincible defender of the humanity of the nation and the humanity of the world. I cannot think

of those whose devotion to the uttermost receives fitting and beautiful remembrance in this memorial flag; I cannot think of the generation of youth, whom they represent, who went serenely to death that their country might live; I cannot think of Washington and Lincoln as in imagination they stand today by the moving and mighty symbol of their country, without the assurance of His presence and approval who gave His life a ransom for the world.

AMERICAN LOYALTY

*For where thy treasure is there will thy
heart be also.*

—MATT. 6 : 21.

IV

AMERICAN LOYALTY

When we think of the many races that go to make the one hundred million Americans of today, what assurances have we of their loyalty to this new country in times of international crisis? Here are men from every nation under heaven. Is there any outpouring upon them of high power, any descent of patriotic fire, any fresh consciousness of the Holy Spirit of political freedom and hope, mighty enough to bind these races into one vast brotherhood of loyal and proud Americans?

We must confess, at the outset, to the presence of two serious disadvantages. The first is the absence of homogeneousness. Homogeneousness is a mighty factor in national unity. Where the people are of one stock, where they are from center to circumference kith and kin, there, in all times of crisis, national feeling is wont to go with the universal movement and strength of the tide. No part of the nation has power to go the other way; it is all one, and it runs to the flood as by the will of the Infinite. This wonder of homogeneous strength we do not possess; this initial, natural, inevitable loyalty is not ours.

Nor have we Americans the instinct of loyalty

to our country born of history. Whether we know it or not, the voices of history sing in the soul of a nation, and charm it into unity, both when the song is a dirge and a pæon. In the fibre of our flesh, in blood and brain there are stored the subtlest memories, the most potent susceptibilities. Men are largely the resultant of racial experiences in the historic environment in which their ancestors have lived. They are born with instinctive loves for nature as she appears in a particular country. Even the universal features of nature, sunrise and sunset, the morning and evening stars, take on new beauty and splendor because they shine through the dear heavens that bend above the beloved land. For these peoples nature is bathed and transfigured in the most moving human associations; it is never beheld except through the eyes of racial achievement, suffering, love and tears. Nature becomes a country whose homes are founded and whose cradles are rocked upon a land of hallowed graves. Loyalty here rises as by the force of gravity, it is pushed upward by the unseen might of immemorial generations, it calls aloud in the strength of great instincts; it can be undone only by the wreck of all social order that comes from the sway of the tyrant. This vast assurance of unity and loyalty we possess only in a minority of our people, and it would be folly to underestimate our poverty here.

We must seek for assurances of the loyalty of Americans, of all races, in other spheres of human nature: in immediate experience of good, in the strength of reason, in the magic of just imagination, and in the sense of obligation to the future. These fountains of loyalty will be found, I am persuaded, abundant and perennial.

1. I name immediate experience of benefit as the first universal assurance of American loyalty. This does not hold for adventurers, shirks or humbugs. We discount them. We affirm that for the healthy, the industrious, the enterprising and the earnest of all races it is good to be here. Work is surer here than elsewhere for the man willing to work, wages are higher, food is more abundant and of finer quality, the conditions of life are more wholesome, the chances to rise in the grade of one's work are better; while the opportunities for personal improvement by education, and the sympathy of good men with aspiring youth are in America simply incomparable.

When the children are made part of this experience the assurance of loyalty becomes much stronger. The children go to the public schools; they read the history of the Revolution; they take pride in it as their own, and sometimes they ask, as an Englishman's boy did, after reading a description of the battle of Bunker Hill, "Father, be you an English-

man? ” “ Yes, my boy,” was the reply. “ Then we licked you.” When the poor immigrant finds it possible to send his gifted boys and girls to college; when he sees them treated with respect; when he sees them graduate, as is often the case, among the first scholars of their class; when he further sees them thus equipped entering life with alluring prospects of success, he is, as I have found, in many instances, bowed down with a sense of gratitude to the country in which this experience of good is possible. Thousands of humble parents, in the last twenty years, have gone on Commencement day to Harvard, Yale, Columbia, all the greater colleges and universities of the country, to witness the triumph of their sons and daughters, to give expression to their pride and joy, and to confess grateful allegiance to the institutions of learning that have thus taught, inspired, wrought into worth and power the lives of those dearest to them. Here is a shuttle flying without ceasing in the high schools and colleges of the land, threaded with the sense of benefit, on the loom of unrestricted opportunity, weaving the robe, in royal purple and gold, of American loyalty.

There is another immediate experience of good that issues in loyal love for this country. Immigrants leave behind them needy kinsmen, parents, sisters and others of remoter relationship. The true-hearted, who in this new land

do not forget the old, who in founding families here remember with tender and devout affection the home circles in which their life began, are able to send generous help to those in distress. They are able to do this without the sense of hardship; they are able to do what they could not have done had they never come hither. From the surplus of wages earned in this richer land, they enjoy the privilege denied them before, the privilege of making the existence of their needy kindred in the old home less of a burden, more of a happiness. Picture this privilege when it concerns a beloved mother. Look at her in age, infirmity and want; think of the good she has done, the sons and daughters that she has given to the world. Imagine her life of toil, anxiety, tenderness and tears; life has taken at each stage all that she had to give; it has taken at last her strength of body and her vigor of heart. Others of her children are themselves so burdened that they can hardly come to her rescue. Several of them have come here; they have prospered, and they are able to turn the stormy afternoon of their mother's life into sunshine, and the evening into peace. The cottage of many an aged mother is made comfortable and cheery by day, and lights are made to twinkle brightly from its windows in the oncoming night, because of the constant and generous devotion of sons and daughters in America. When the end has come, and the

beloved dead is laid to rest in the ancient church-yard, and the memorial stone is set in dear remembrance to guard the sacred spot, the sense of the privilege freely bestowed by America, to utter the feelings of veneration in acts of veneration, rises into a kind of religious homage to this beneficent land.

When the three disciples of Jesus who were selected to share the transcendent vision of their Master's transfiguration were under the wonder of this privilege, one of them cried out, "Master, it is good for us to be here. Let us build three tabernacles, one for thee, one for Moses and one for Elijah." The immediate experience of good, rare and exalted good, good that is good for the entire circle of kindred lives, good that is good for the worthy who have spent their strength in love and service, good for age, leaning on its staff and in want, issues forever in the passionate desire to build a permanent grateful abode there. Our country has given us these immediate experiences of good; therefore we love it, with a grateful and loyal devotion.

2. There is next the work of reason. Reflection upon life here, in contrast to life in the old country, issues in a fresh experience of good. The first feeling of the immigrant is apt to be a perverse sentiment. Everything in the old country stands transfigured. This is part of life, and is both good and evil.

“Care and trial seem at last
Through memory's sunset air,
Like mountain ranges overpast,
In purple distance fair.”

The new American has to wage a battle with this perverse feeling, which is not a pure recollection but often a pure hallucination. Everything in the old country is at first glorified, everything in the new is at first belittled, if not bitterly reproached. America, it was hoped, would prove itself to be paradise; instead it is a land where thorns and thistles grow, where men eat their bread in the sweat of their brow. It thus appears as a sullen and ugly disappointment; the old country, glowing in the rosy light of the far-away sunrise, in spite of the years of trouble and sorrow, is now felt to be paradise, and it has been left behind and abandoned for this! While this perverse feeling continues, this wild juggler with truth, this necromancer who paints old sorrows in heavenly colors, who darkens angel faces with the dye of fiends, there is no hope for reasonable comparison and reconciliation.

Homesickness is a fearful malady, but it is not incurable. It is a self-limiting disease, and if the patient does not die, time will prove the great effective physician, as in other human afflictions, so in this. Homesickness resembles a certain extreme alcoholic disturbance; it fills the palatial dwelling where it is with

vipers and demons; it transforms the squalid hut where it is not, where it longs to be, into a place of celestial freedom and peace. Intoxication at its worst, if the patient is isolated long enough, comes at length to soberness; homesickness, however long it may run riot, eventually gives way to sound sense and calm judgment. Then it is that a new epoch arrives in the life of the American immigrant. Reason emerges, calls for the plain facts, sets the old and the new in fair comparison, and upon due deliberation goes forward to a just conclusion.

Friends are as numerous here as in the old country, employers are more just and considerate, men are rated, in this land as nowhere else, on their merit, worth is surer of recognition, capacity of promotion, energy of success; besides, there is a surrounding atmosphere of sympathy with pluck, daring, devotion to one's task and faith in one's ideals. Here the balance of goods is clearly in favor of the new country. Through a reasonable mind the immigrant is winning a new love for America.

In the old world society, as a general thing, is still deeply influenced by the feeling of caste. There is the King, there is the royal household; there is the duke, the marquis, the earl, the viscount, the baron, and the poor first rung of the aristocratic ladder, the Sir somebody. It is true that the feudalistic order of society has received many hard knocks; it is true that a

million voices roll into all sorts of aristocratic ears the great plea of Burns for essential manhood:

“ A prince can make a belted knight,
A marquis, duke, and a’ that;
But an honest man’s aboon his might,
Guid faith he maunna fa’ that!
For a’ that, and a’ that,
Their dignities, an’ a’ that,
The pith o’ sense, and pride o’ worth,
Are higher rank than a’ that.”

Still, in the most democratic countries of Europe these words are more or less of a defiant protest against a dominant adverse order; while here they utter with trumpet tones, and amid universal approval, the prevailing social sentiment. The exceptions, in the person of the snob, the plutocrat, and other abnormal Americans, men and women, are after all purely incidental and completely insignificant. The atmosphere is, broadly speaking, wholly favorable to the recognition of noble character as everywhere the supreme thing in American society. Thus as the American immigrant ponders this new phenomenon, it commends itself to his reason; the longer he considers it the surer he is that here is one of the best and most hopeful things in the world.

The next step is plain. Here in the dignity of toil, in the doctrine that usefulness to society is always a badge of honor; here in expansive

social freedom, in the equality of honest man with honest man; here in the public contempt for idleness and wealth devoted to mere display and lust; here in the aboriginal American idea of the intrinsic worth of nothing but manhood and womanhood, is the greatest chance on earth for the free and unrestricted development of the best forces in our nature, — diligence, skill, conscientiousness, self-respect, in one great phrase, the humanity of man. Here we are not serfs, we are no man's tools; we are not machines or drudges, we are citizens of the United States of America. We cannot be ruled without our consent. Our rulers represent us; they are accountable to us; our relation to them is not that of subjects to a sovereign, but that of a sovereign to his responsible servants.

Slowly the economic, the social and the political advantages here rise into the heart of the American immigrant through his understanding. America means for him, as he reflects upon its structure, a new world. Therefore with the consent of his whole mind he comes to identify his existence and fate with the existence and fate of the American Republic.

3. The loyalty of all true Americans is heightened by the power of a just imagination. Imagination is the telescope of the mind; it makes visible blazing realities that otherwise would remain invisible. There is the size of this

country. The travel of the average American can lead to no adequate notion of this reality. The eye takes in but a small part of the district where one lives. This continental land can be seen only through the telescope of imagination. When the western limit of Alaska lies in the glow of sunset, the eastern limit of Maine is burning in the fire of sunrise. Here is a Republic on which the sun never sets. One sees imagination at work representing the enchanting physical greatness of our country, in such familiar anecdotes as these: An American in England is afraid to go out after dark, lest he may fall off the island into the sea. There is not enough water in the Thames and the Severn, the Tweed and the Clyde, to gargle one of the mouths of the Mississippi. The United States is bounded on the north by the Aurora Borealis, on the south by the Southern Cross, on the east by the Primeval Chaos, and on the west by the Day of Judgment. Size is always impressive. In the winter months, look, of a clear evening, at the star Sirius, the brightest splendor in the stellar universe. Read the calculated dimensions and brilliancy of this star made by astronomers, and with imagination thus informed, allow this superlative wonder of the heavens to cast its spell over you. In this way you will come to understand the unique impressiveness of the physical magnitude of the Republic. When to this we add scenery un-

surpassed, economic resources unequalled, the possibility of homes and food for hundreds of millions of prosperous and happy human beings, we have on the mere physical level of existence a nation with a unique appeal to the imagination of its citizens.

Let imagination paint another picture. Think what American intellect and energy have done, within one hundred years, for our people and for the world, in the development of the economic resources of the nation. It is a miraculous story, to be told only in the language of inspired dreams: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." American inventions are in the service of the civilized world. American science has an honorable place wherever science is known, and in one science at least, astronomy, America has for the last thirty years led the world. In applied science our country is fast becoming the equal of the best; our technical schools and state universities are putting scientific intelligence in command of the economic resources and needs of our people. Education has become a passion among our youth, and the story of the wealth devoted to education in the last fifty years reads like a fairy tale. Religion here is a reality where it is anything. The saddest revelation of this war concerns Christianity. In Europe among rulers and men of power it

is little more than an academic interest, a sentimental memory. Among Protestants and Catholics alike, for the time at least, the glory is departed. Nowhere is there a great prophet of hope, a church with a mighty forward look, a community of men swayed by moral faith in the universe, and in mankind. The backward look is great, the retrospect is an enchantment, yesterday illumines the world with its character and power; today is a day of darkness and tomorrow is midnight. The hope of the Catholic faith is here; the future of essential religion is here; the forward look is here, and it is great with high expectation.

All these realities do not appeal with equal power to all our people; to many of our people the higher among these realities make no appeal. Yet as a grand totality, these realities make our country the wonder and splendor that it is in the imagination of all true citizens. Magnitude, wealth, beauty, intellect, — practical and scientific, — religion, whether in the ancient form of authority or in the freedom of this modern day, and the future, promising the richest realization for the highest dreams of a great people; here is our country, as it lives in the imagination of the millions that love it.

This Republic belongs to our people; it is theirs to enjoy, to defend, to heighten in worth, and to transmit to future generations. I believe that a new sense of ownership and obliga-

tion is almost sure to come out of the present crisis. America is ours to enjoy, ours to guard, ours to live for, ours if need be to die for; and if this shall be the mood of our people, a new America shall arise fairer still and yet more beloved. This is one of the reasons why I favor the universal military training of all fit young men. It puts the nation into the imagination of youth, as their nation; it lifts the country before the eyes of our people as a glorious banner; it calls for service and hardship and trained manhood, and it gives in return a new consciousness of the worth of the Republic. If you would love at your best, do something for that which you love. Parents love their children most when they have done their best for them; children love their parents most when they become their support and solace. The fountain of love is opened to the infinite depths only by unselfish service. The flag of the nation presented this day to this church, by members in our communion who fought in the war for the preservation of the Union, in sacred memory of the men of four regiments, represents a love made mighty, and lasting as life, by sacrificial service. Ask our youth to dream dreams of the country that is theirs, to train to defend it, in all times of need, as part of their obligation, and the Republic will open new fountains of loyalty and enthusiastic devotion in all hearts. Our ideal of education is

of a nation universally trained for life and all its essential interests, and thus maintaining through all changes its democratic character, a nation owned, loved, served and defended by the sovereign people.

Can we doubt that such a nation will always command, in every day of crisis, the homage of its people? Can we doubt the loyalty to this beneficent Republic, if worse comes to worst, of any class of our citizens, English, Irish, Scottish, Scandinavian, French, Italian, German? My pro-German Irish friend who sells newspapers at the Park Street entrance to the subway is typical. His confession is this: "I am with the Germans till they attack this country; then I am agin them forever."

For the only adequate philosophy of American loyalty we come now to my text. There are among human beings wise love and unwise. Wise love appears with worth in the object of it, and saving benefit in the subject of it. Unwise love is made evident by two things, the absence of worth in the object of it, the absence of saving benefit in the subject of it. Cordelia loves worth in her father, worth in her husband; her soul is saved by love. *Romola*, in George Eliot's great novel, loves Tito; hence her sorrow. Her greatest sorrow is that to save her soul she must cease to love the worthless object of it.

This is the truth that rises into clearness, like

the world in the light of morning, in the great words of Jesus: "For where thy treasure is there will thy heart be also." Love and treasure go together always. Where the treasure is only a fancy, a dream; where it is not a reality love must eventually die. Where the treasure is unimaginably great, there love goes from strength to strength, till both the treasure and the love find themselves eternally one in the heavenly world.

Because the America that we behold and love has in it worth immeasurable, and because we who love America know the saving benefit that our love and our service bring, we are confident of our loyalty to our country in her day of crisis, our increasing attachment, our ever-deepening sense of gratitude, our devotion to the uttermost. We shall see to it that no weapon formed against her shall prosper; we pledge her our best endeavor and our highest prayer that in the immemorial mornings and evenings of coming time, she may appear an ever greater nation, fairer in the light of approaching and lovelier in the glow of receding day; and when at last we must bid her farewell, we shall leave her in the secret place of the Most High, and under the shadow of the Almighty.

THE NATION AND HUMANITY

“And I, if I be lifted up from the earth, will draw all men unto me.” — JOHN 12 : 32.

V

THE NATION AND HUMANITY

There is a world reference to every human life. Somewhere Emerson says something like this: "Strike the rock with your hammer and the jar is felt in Jupiter." Emerson's contention would seem to be that there is a universal impact to every man's life. The greater the individual person, the vaster must be his impact upon the whole.

The Greeks with true philosophic instinct named one of their gods the "world-shaker." In clearest insight, and in the noblest manner, one of the greatest of New Testament writers calls the Eternal God the shaker of heaven and earth; here the entire universe trembles under the impact of the Infinite Presence.

This fact of the world reference of every human life underlies the Christian vision of Jesus. He is the supreme human being; as such he has a world impact of the mightiest kind. This world influence is conspicuous in his death. Whatever else it may have been, it was a death with a meaning wide as the world, and flowing into eternity, like the light of the sun that brightens the whole earth and goes forever onward. It was a death in the interest of humanity; it was and is the su-

premely availing death. It set in everlasting light the spirit in man, his kinship with God, his essential need, — truth, beauty, love and freedom; his need of society organized in love and freedom, in the pursuit of ideal ends and cleansed by the tides of the Eternal.

It must be added that death was only an incident in the life of Jesus, that it is only an incident in the life of true man everywhere. It is not to be foolishly sought, neither is it to be ignobly shunned. It is to be treated as an incident. The main thing is life. Death, when it is impressive, gains all its impressiveness from the life that has been lived; for example, the death of gifted American youth fighting in France for high ideals, and wearing in our imagination the halo of splendid devotion. The beauty of such a death is but the color hidden in the sunlight that has illumined the long hours of the day displayed in the splendor of sunset. Death is dependent for its high character upon life, and life is dependent for worth upon its causes. When our cause is the well-being and defence of humanity; when we love and serve that cause in life, the worth it has wrought into our character spreads itself upon the dark clouds of death in divine fire.

The United States stands under the law here indicated. No nation liveth unto itself, no nation dieth unto itself; its universal influence is simply inevitable. Whether with alliances or

without them, this Republic is in the thought of the world. In every capital in Europe and in every camp, our country is a recurrent theme of interest and discussion. Our judgments and our deeds as a people are reported in the leading journals in every civilized state, and at their firesides, the families of these various nations are weighing our character in the balances. About this we cannot be in doubt. This nation is now wielding a world influence and delivering a world impact. The only question that remains open concerns the nature of our world influence, the character of our world impact.

1. We are the one nation for whom this war has brought fabulous increase in wealth. Are we satisfied with this as the whole story of the world concern of the American Republic? Is our impact to be mainly upon the treasury of the nations fighting the battle of civilization? Is our chief interest in the tragic conflict the purpose to set free the stream of gold in Europe and to make deep and sure the channel to our door? Are we to lay tribute upon the necessities of those whose cause we approve, whose contest seems to us essential to the free life of mankind, and for every economic service rendered, exact the highest attainable reward? Are we to continue satisfied to reap in gold while others sow in blood, to swell the bank account of our citizens while others feed the grave with the best and bravest of the lovers of freedom?

Through the President of the United States and through the Congress of the United States, the American people, from ocean to ocean, and from the Canadian border to the Gulf of Mexico have answered, "NO!"

To the believer in a moral civilization, to the lover and servant of the values that constitute our human world, the naked economic process is an unrelieved horror. To look upon the war that today darkens half the earth, that threatens the humanity of the world, as simply an economic opportunity, as a chance to exact the richest reward for the smallest service, is nothing less than covenanting with malign spirits, is nothing other than playing the rôle of Judas Iscariot, not for his stake of thirty pieces of silver, but for a billion or two added to the billions already made. Take for your service all that you can exact, turn the dire need of friendly nations into a new market immensely favorable to you, is doubtless the accepted maxim of the unmitigated economic process; it must be added that the unmitigated economic process is below the level of the well-behaved savage. It is not true, it can never be true, that the only or the chief relation that the American people want to this terrible menace to the humanity of man, is a purely economic relation. It is not true, it can never be true that our people are indignant with Germany simply because she has kept our ships in port, because she has broken the market that

ran so mightily in our favor. It is true, and the truth is now declared to the world, that the American people demand a relation to the calamity that threatens the freedom and happiness of mankind, at their own cost, and on a higher level, to their own immeasurable gain, in behalf of the dearest possessions of civilized man. When the issue is the fate of democracy, justice, humanity, when the enemy is the repudiator of all moral obligation, the wielder against the men, women and children of all nations of the naked sword, the untamed apostle of pitiless warfare upon everything valued by decent human beings, the American people cry out with one voice, that enemy is our enemy, that foe we must fight till his reason returns to him.

2. Here we meet the creed of the mad economist, sell your goods in the market most favorable to you, and buy in the market the least favorable to the person who sells to you; get the most for what you give, and give the least for the most you can get; that I take to be the naked economic process. What the individual would be ashamed to do to his friends, in their distress, it is held that the group of individuals called a state, not only may do, but must do even when united with friendly powers in opposing the common enemy of mankind. The economic process, in its utter nakedness, is held by the economist of whom I am thinking to be the ultimate unalterable law of human society.

Other aspects of life are determined by it; it is determined by none. It is worth while to examine this proposition that we may see how completely it contradicts the normal life of society.

The man who tries to live by bread alone, or who makes the economic process sovereign over life, is not even a decent animal. Your canary adds to appetite a bath and a song, a friendly perception that you are you, and the instinct of play in response to the instinct of play in you. Even here the bare economic process is not enough, nor is it the source of the main enjoyment. Your dog does better; he wants a bone, yet he will not touch it till you tell him it is his, and he will drop it when you command him to drop it. He wants food, but food is not enough; he wants your approval, your affection, your companionship. There is a genuine influence exerted by the higher interests over the lower, in the case of a decent dog. You have watched robins when caring for their young. They have a police system, and let a squirrel or cat appear, and the community of robins springs to arms to hurl the invader back. I have seen a hen, a creature not famous for courage, attack a cat till it fled, attack a dog and drive him from the yard in which she was feeding her young. I have seen a weasel, that fierce little fighter for blood, met on his way to the nest of a lapwing by a regiment of lapwings. By organization of power, and by the skilful

use of their strong wings, they knocked the weasel first this way and then that, till sore with blows he fled in defeat. That nest belonged only to one pair of birds; here was a whole community moved with sympathy, and risking life for a single bird family, in that community. The human being for whom the economic process is a naked, unmitigated fact is simply below the level of a decent animal.

When we look into the economic life of society we find two ultimate forces competing for the control of it. The first form of social organization that I describe I call normal, because it ends in the vast superaddition to the economic process of faith in the moral being of the universe, a faith that returns to change the whole character of the economic process as night by day. Here work is in the great heartening sense of fellowship; it is brightened by the play of humor; it is the parent of some of our best friendships. Work has for its final motive love, the love of the old home where father and mother live, the love of the prospective home, the love of the actual home. The mainspring of the economic clock is love; break that, and your economic order is a piece of dead mechanism. There follows the desire of knowledge and the sense of beauty; science and art are thus added to the economic process. There is the faith that man is living in a moral universe, and that he is accountable to that moral universe for his be-

havior. Wherever that faith is sincerely held it enters the whole sphere of human interests as the morning sun enters our atmosphere, making all things new.

What about the abnormal form of economic organization? By what is it ruled? Fellowship, humor, friendship, love; the glory of education for effective living, and for a broad share in the best human experience are here. Religion, too, is here in name, and sometimes, doubtless, in power. The whole structure, however, of society is made to culminate in the lust for conquest, and the method employed is brute force. For example we turn to Germany. The organization of German society terminates in tyranny. Fellowship, humor, friendship, home, education, the ideals of science, art and religion issue in one abnormal combative instinct. "Deutschland über alles" is the cry of the nation whose marvelous social organization has issued, not in faith in the moral being of man, not in faith in the moral being of the universe, but in an insane self-assertion, in insolence to other social organizations of human beings, in a mad combative instinct, in a wild passion to dominate the world. As faith in a moral Deity brings into social organization the transforming soul of the Eternal humanity, so the substitution for faith in the moral being of the Infinite, of the foul myth of the divinity of the state, the state as administered by autocrats and war-lords, intro-

duces into the blood of the people the poison of enmity against all those who block their way to power. The good and kind people of Germany have been taught to believe that as it is enough for the dog to eat of the crumbs that fall from his master's table, so it is enough for all other nations to be allowed to subsist and serve under Prussian autocratic rule. The final super-addition to the economic process determines whether you are to have a society ruled by the ideal of Christian humanity, or governed by the ruthless might of unmoral ambition.

The militarist is simply the unmitigated economist armed. His mind is denuded of all faith in the moral being of man, of all faith in the moral character of the universe. His rule is the will to power, all thoughts and feelings that would restrain power are to him mere fictions and emotions. The German method of war is the straight, logical expression of this mood. The mind behind the Teutonic armies is far more serious than they; that mind is one of blank atheism and inhumanity, with every rag of restraint and shame thrown to the winds.

It is this mind behind armies that America must defy. We refuse to believe that this monster represents the mind of the German people, that he represents the heart of the German people. He has screened the truth from their eyes, and made them believe as facts the foul dreams of his own ambition. He has fooled

them into the conviction that they were in danger of annihilation at the hands of the wicked nations now at war with them. He has made them drunk with the insolent assumption that they are the immeasurable superiors of all other races. He has lured them on with the wild illusion that the world is theirs to subdue, rule and plunder. He has made the German people believe his lie; and he has shut them in from the illuminating opinion of the sane world beyond them. He has done this with terrible strength, but he has only succeeded in plunging his race into a temporary delusion. The German race cannot be crushed, not even by its present heartless rulers. It will awake some morning, as from a horrible nightmare, to enter once more the ways of peaceful service to mankind, again to give to the world leaders in science, in ideas, in learning, in religious freedom, and in the deepest worship of the Eternal God. Our conflict is not really with the German race; it is with the monster who has bewitched and debauched them, and who as his unwitting instrument has made them, for the hour, the enemy of mankind, and driven them in the face of the moral faith of the world.

3. The United States is now at war with Germany; it is therefore our Christian duty to define to ourselves our reasons for this serious decision. For myself I have hoped that the United States might be able with honor to re-

main neutral. War is to me what it is to every right-thinking man, a horror. There is to me only one thing worse than war, and that is base surrender to foreign military menace, of the rights, fruits and possessions of civilized man. I have hoped and believed that for this country war might be averted. I still hope that our part in the conflict may be limited to the sea, to possible disturbances on our borders, to vast credits to the Allies at minimum interest, and to sharing otherwise our resources and power. It is far from any wish of mine, except under direst necessity, to see this nation plunged in the war now raging on the continent of Europe. If we are forced to this by the logic of events, let it be known that we enter the conflict under moral compulsion, for high human ends and with clean hands and pure hearts.

We enter this war to avert the humiliation of the nation. We cannot accept national existence under such terms as Germany chooses to impose upon us. We cannot allow ourselves to be swept from the seas by her command. We cannot surrender the rights of peaceful commerce as sanctioned by international law; we must not submit to the dictation of the pirate; we shall refuse to acquiesce when our flag is dishonored, our ships sunk without warning, and our citizens murdered. The nation that should acquiesce in such indignities would thereby confess its impotence or its insensibility to its own honor.

This nation is neither impotent nor without a high sense of honor; its rights therefore upon the high seas it must defend and secure. Because that means war, war has come.

We enter this conflict, I must again repeat, not to make war upon the German people; our enemy is the German Government. We believe the German Government to be the deadly enemy of the German people. We believe that the best thing that could happen to the people of Germany would be the defeat and overthrow of their government. The program of that government is one of conquest; the method adopted is the method of war; and the war is waged with a ruthless inhumanity without a parallel in the records of modern history. The German Government is not to be believed because it is simply lying when it declares that Germany is waging a war purely in defence of the fatherland. The fatherland was in no danger in August, 1914; Europe was quite content to remain as it then was. Germany wanted conquest in Europe and beyond; she was dreaming dreams of universal dominion. She saw or thought she saw the arrival of the supreme moment. It is Germany bent upon conquest, Germany the breaker of her plighted word, Germany the apostle of war, the ravager of Belgium, the ruthless destroyer of whatever stands up against her march of dishonor, the wanton desecrator of the monumental forms of learning, and

beauty and religion, the open and savage foe of mankind, who has made herself our enemy and forced America to take up arms against her.

We shall endeavor not to forget the greatness of the people of Germany, their strength, industry, thoroughness, mastery; we shall try to keep in mind the varied and vast contribution which they have made to the wellbeing of mankind. We shall retain our sense of friendship for them, our hope for the return of more than their former prosperity; our effort shall be to deliver and not to crush, to open their eyes to the tyranny under which they suffer; and when the conflict is ended, we shall rejoice if once more we may see them clothed and in their right mind.

We go to war that we may help to end this war, that we may help to abolish war from the circle of civilized nations. That may well be the grand result of this war. Its continuance till the resources of Europe are exhausted, till the resources of the world are greatly reduced, till the folly and the guilt of the prophet of war are clearly seen, till the inhumanity of war shall be expiated by the woe of the war-makers, till it shall appear clear as the sun that the nation or race that forgets God, that pours contempt upon the teaching of Jesus, that puts might above right, and interprets the life of humanity solely in terms of the unmitigated animal

struggle for existence, is the black prophet of national and racial suicide. The Righteous Ruler of the world would seem to be disposed to let all the nations concerned know what war means, that he may be able to recall men and nations from the error of their ways, that he may enlighten their eyes before they sleep the sleep of death. Some such revulsion from the interpretation of human life downward, to which thinkers have been prone for many decades, to the old interpretation of man's soul and the society of men upward, I anticipate as the grand issue of this tragedy. Our affinities with the jungle have been made to yield the guiding principle of society; our affinities with the Eternal Moral Deity have been regarded as nothing but pious dreams. The creed of the jungle has had free course, in the hands of its chief national apostle; it stands discredited because it means racial annihilation. The Lord's Prayer may once more chant itself in the hearts and homes of the world as the ultimate interpretation of the universe; and the only creed on which man as man can live. We enter this terrible war to help to end it, and thereby to help to banish war from the earth.

The highest civilization has again and again been compelled to take refuge in the shadow of the sword. The picture is familiar to all New England people, of the Pilgrims on the way to their meeting-house for the worship of God, the

men with their loaded muskets on their shoulders forming a military escort for their families. In an ideal world a scene like this would be shocking. This is, however, not an ideal world, and the Pilgrims knew it. They felt that they were the prophets of a new and higher social order, and they knew that the bloodthirsty savage was lying in wait to destroy. If the Pilgrim had been a pacifist, that is a foe to war under all conditions and circumstances, he would have left as record only the cowardly surrender of women and children to the tender mercies of the destroyer, only the cruel abandonment of the highest possessions and hopes of this continent to the dominion of the savage.

That picture of the women and children on the way to the house of God, surrounded by their husbands and fathers with their muskets ready for action, is a parable for our country today that no serious citizen should slight or misread. Here are the women and the children, in this land and in other lands, open to the attack of the modern savage; and here are the chivalrous men of today, worthy descendants, fit successors of the Pilgrims, surrounding them, and those whom they represent, with the defensive power of the nation. Today as then till the present calamity shall be overpast the worship of God must be in the shadow of the sword; today as then the beauty and hope of humanity are under menace; today as then the appeal is

for the defence of all that makes life sacred and great.

What of the cost in our young life? If we could avert the loss with honor, avert it we should. If we cannot avert the loss with honor, the refusal to meet the cost would be treason to the best. Death is finally inevitable. "To every man upon this earth death cometh soon or late." Death will take care of itself; it is better not to think about that. But if we are compelled to think about it, we must say that while there are many ways of dying there is only one way of dying well. Tens of thousands die in shame; tens of thousands more never did a significant deed in their whole life. Their death means little to anyone. The men who die well are the men who think seldom and little of death; they are the men who live in the vision of great causes, in the love of great causes, in devout devotion to great causes. Their death brings to light the glory of their life, calls, as with the voice of the trumpet, the minds of others to their causes, marshals a new host of servants and defenders of that for which they lived and died. The blood of the martyrs is the seed of the church; the good cause for which men live and die will ever return upon the living with a mightier appeal because of the sacrifices already made for it. When our country calls for defenders who shall at the same time be defenders of humanity, the call must come with the accents

of love and sacrifice in it of a multitude that no man can number. The vision of the majestic land that makes the appeal is of a land covered with the glory of all who have lived and died for her.

“ The meanest rill, the mightiest river,
Rolls mingling with their fame forever.”

Good Friday is sacred to the memory of him who died supremely well. Another such scene is not to be found in the records of our race. The glory of the death of Jesus flows from his vision of the Kingdom of God, his steadfast interpretation of man's life in terms of eternity, his ceaseless claim that man is everywhere needful to man, his unbroken witness to the sovereignty of the spirit, his endless protest against the dominion of the brute. The death of Jesus was an incident in his transcendent and victorious life; yet as such it has become for the whole higher life of man the divinely availing death. Daughters of Jerusalem weep not for me; weep for yourselves! His life was lived in God; it was lived for the Kingdom of God in time; his death has become an endless memory of supreme insight and love, a memory that subdues, purifies and hallows the world.

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